THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

PATIENT ALL DAY.

Give me joy, give me joy, O my friends;
For once in my life has a day
Passed over my head and out of sight,
And my soul has naught to unsay.
No querulous word to the fair little child,
Who drew me from study to play;
No fretful reply to the hundred and one
Who question me, gravely and gay;
No word to the beggar I fain would take back,
No word to the debtor at bay;
No angry retorts to those who misjudge,
And desire not a nay, but a yea;
No word, though I know I remember them all,
Which I would, if I could e'er unsay.
Give me joy, give me joy, O my friends,
For the patience that lasted all day!

—Mrs. A. D. T. Whitney.

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Oh, how many are the will-o'-the-wisps that rise up in the way to frighten the Christian from the path of duty! Yet they are but mists that vanish, or are seen only at a distance, and to which we never catch up. We see before us some great temptation, and, looking through the magnifying glass of our imagination, we think that we shall never be able to overcome it. We only think of our own weak selves, forgetting to trust in the strong arm of our Father in heaven, who will not suffer us to be tempted above that we are able, but with the temptation will also make a way of escape.—G. B. F. Hallock, D.D., in "Upward Steps."

When Rev. Fred Sheldon, pastor of the church at Marysville, went into his study yesterday morning, he found that the missionary box on his desk had been broken open and robbed of ten dollars in small change, the thief leaving only fifty cents in coppers.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, March 23, 1905.

THE SCAFFOLD AND THE THRONE.

"Truth forever on the scaffold, wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

The oft-quoted lines of James Russell Lowell came to mind the other day as we contemplated the changes which have taken place recently in the building in San Francisco which had been occupied for a quarter of a century or more by the Methodist Book Concern. On the floor where, until the book store was moved upstairs about four years ago, Bibles and hymn books and other good and elevating literature were sold, stands now a bar over which are dispensed all deadly intoxicants. The building was sold, as the public hereabouts know, several weeks ago by the New York representatives of Methodism without the knowledge of the local management and constituency; and the new owner, determined to get all he could out of it, rented the lower floor to a saloonist. Saloons are money-making affairs. They can pay high rent, and when their owners or managers fix their eyes on a location it means "go" to the average business. The Methodist people would have kept their book store on the second floor of the building for a year or two if they could have leased it at a reasonable rent; and they could have had it at a figure which they could have stood better than that which was made by adding the expense of moving to rent elsewhere, but they did not relish the idea of a saloon under them. It was not being on top in a desirable sense. Accordingly they moved out.

But it will not always be thus. The saloon will not always dominate. Lowell is correct. It is truth and right that sway the future. This world is God's world. Gradually it is being tranformed and made conformable to him. We know not how nor when just now, but somehow, some time, the saloon must go. It cannot live if civilization is to continue to live. This is as true as was Abraham's Lincoln's famous utterance, that this nation could not continue half slave, half free.

But the saloon is a powerfully intrenched institution, and it knows it. The present writer will never forget a recent remark, and the tone in which it was made, of the owner of the saloon now at the old Methodist Book Concern stand at 1037 Market street. It was thought for a time that arrangements might be made to keep the printing office of the Publishing Company of The Pacific in the rear rooms of the building at 1037 Market street, with the entrance on Stevenson street, where it as been for several years. When as negotiations proceeded and it was ascertained that the plan was to have a rear entrance to the saloon, and the negotiator said that he would have to consult with others before entering into agreement if that entrance were to be, fire flashed at once, and with an oath he was told that no one was to be allowed to go about getting opinions as to whether it was desirable to have the printing office alongside that back entrance to the saloon. The derisive laugh of a partner echoed the idea that any objection or thought of it on the part of any one was highly absurd. In their minds the respectability of the saloon was beyond question. The next day the rent was prohibitive, and the back entrance matter had no call longer for consideration. And so we go, and the saloon remains and holds the fort.

But the last word has not yet been said. We recall that it is written: "But that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations." This, then, is the last word:

"'Hold the fort, for I am coming,'
Jesus signals still;
Wave the answer back to heaven,
'By thy grace we will.'"

"See the glorious banner waving,
Hear the bugles blow;
In our Leader's name we'll triumph
Over every foe!"

THE OAKLAND EVANGELISTIC CAMPAIGN.

The Oakland evangelistic meetings closed last Sunday night. It is too soon yet to measure results. At first thought people generally will say that the results will depend on the faithfulness with which those who signed cards are looked after by the pastors and other Christian workers. This is true in part, but not throughout. It has been found elsewhere that only a percentage of those signing cards in such campaigns are brought into the churches. Upon some no deep nor lasting impression is made, and they drift away no matter what the effort put forth to hold them and train them in Christian living. In Oakland between twelve and thirteen hundred cards were signed. And there were many genuine conversions. In conversation a day or two ago with one of the pastors we were told of one remarkable transformation.

That the meetings made a good impression on the religious life of Oakland is quite evident. Christian people are more ready to approach the unconverted and to converse on religious matters, are finding it eas-

ier to do so, and are ascertaining that such people are more approachable now. Large numbers of Christian people attended the meetings night after night, and cooperated heartily with the evangelists; the preaching was in general, tender, touching and persuasive. From the human standpoint it seeems that all was done that could be done in such a movement. Why the responses in Oakland fell so much below those in Denver and Los Angeles only God knows. Perhaps, however, deeper impressions were made on those who did take some stand and time may show as great an ingathering into the churches of Oakland as in Denver or Los Angeles.

Oakland, it should be remarked, has less population than Los Angeles, and the probabilities are that it is a city of less wickedness than Denver.

The Rev. T. A. Boyer, pastor of the First "Christian" church of Oakland, says that one of the most significant triumphs of the meetings was realized in the spirit of union which characterized them in every particular. The Rev. Dr. Baker of the First Presbyterian church says that the meetings showed that the old gospel has not lost its power, and that they demonstrated Oakland's interest in religion and the practical unity of all the evangelical churches. The Rev. H. J. Vosburgh of the Baptist church notes also the manifestation of unity and says that by the meetings evangelism has been rehabilitated in that community. All in all Mr. Vosburgh is led to remark that Oakland "is participating in that gracious revival of religion which is sweeping with power over the entire world."

The Rev. H. B. Mowbray, assistant pastor of the First Congregational church, states that he has been greatly benefited by the evangelistic meetings. He is of opinion as he considers the prejudice against evangelism which existed here and there that much good has been done aside from the conversions that can be counted.

We have made no attempt to interview the pastors, these statements being condensations of some made by them in the Oakland Tribune, except that by Mr. Mowbray, whom we met incidentally.

As we write this article the daily papers are recounting the story of a man by the name of Bodine who went to one of the evangelists at the close of the "good fellowship meeting" on Monday and stated that he had killed a man eight years ago in Fairfield, Maine. As usual some of the papers have highly colored the man's statement. He said that another, a stranger, one day asked him to take a walk along the river side; that the man whose name even he did not know attacked him suddenly as they walked and that in self-defense he shot him. Of course the man would be burdened. Often had he wanted to confess, but could not summon courage to do so. He attended some of the evangelistic meetings in Oakland, heard there the gospel message, resolved to accept Christ and make confession and take the consequences. If the facts are as stated by the man himself, that the one killed was a hobo companion and criminal, that no one knew that he had come to his death by his hand or how, the body having been thrown into the river, the law will have no hold on him. According to the story Bodine himself alone has knowledge of the facts and intent.

But it illustrates the truth that sin is bound to come out, to be disclosed sometime; that it is not something that a man can commit and be done with. The body of that dead man floating down the stream has been ever before his eyes and for his deed, whether done in self-defense or not, the man has been paying a heavy penalty. For him there was no peace until he had made disclosure and had thrown himself openly on the world and on God for judgment.

Coming as this has at the close of these meetings where the gospel has been preached as one of mercy and of judgment it ought to stand as a warning against sin. Men must give an account some day for all the deeds done in the body.

The Religious World.

Reports from London tell of a meeting conducted by Torrey and Alexander on March the 11th which was attended by twelve thousand children. The hall would not accommodate all who came and several thousand were turned away. Dr. Torrey preached on "What a Child Can Do for Christ," and more than five hundred took their first public stand as his soldiers.

We quote the following from a press dispatch to the Brooklyn Eagle of March the 11th from Dixon, Illinois: "After Evangelist William A. Sunday preached a sermon on impure amusements at the Tabernacle last night hundreds of persons went forward and publicly renounced dances and progressive card games. Society women have also announced an intention of forsaking decollette costumes. Nearly 4,000 heard the sermon and more than 3,000 others clamored for admittance. Gamblers have broken their tables, burned their paraphernalia and turned the gambling rooms into places of worship."

Mr. John D. Rockefeller has given $100,000 to the American Board of Commissioners of Foreign Missions, which will be used for some of its educational institutions in Japan, India, Ceylon, Turkey and Bulgaria. Pasuaalai College in Madura, India, will receive about $35,000. This college which was started as a mission high school about sixty years ago is affiliated now with Madras University, and is accordingly a part of the university system of India. The college has in its various departments nearly a thousand students, and the hundreds who have gone out from it are exercising a great power for good all over Southern India. It is to be hoped that many more of Mr. Rockefeller's millions will go into missionary educational work in foreign lands, and much also from other persons of wealth. There are opening up in pagan lands in an educational way grand opportunities for good. They must be met. Through the efforts of Christendom those people must be elevated or they will in time drag down to a lower level all the world. Our destiny is linked with theirs.

Now that a religious revival wave is sweeping over the country the following prediction by Spurgeon, from his London pulpit years ago, is recalled: "In a few more years—I know not when; I know not how—the Holy Spirit will be poured out in a far different style from the present. There are diversities of operations, and during the last few years it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching—preaching—preaching; and little good has been done. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit; when 'the sons and daughters of God again shall prophesy, and the young men shall see visions, and the old

men shall dream dreams.' Perhaps there shall be no miraculous gifts—for they will not be required; but yet there shall be such a miraculous amount of holiness, such an extraordinary fervor of prayer, such a real communion with God, and so much vital religion, and such a spread of the doctrines of the cross, that everyone will see that verily the Spirit is poured out like water and the rains are descending from above."

It is said that the Rev. John Kelman of Edinburgh was asked to consider the pastorate of the Sefton Park Presbyterian church of Liverpool as successor to Ian Maclaren, but declined to do so on account of the importance of the work among the students in university circles in Edinburgh, in relation to whom he stands now where Henry Drummond formerly stood. Mr. Kelman has become known somewhat in this country latterly through two books of which he is the author, "The Faith of Robert Louis Stevenson," and "Honor Towards God." One would judge from these books that he would be a good person to succeed Ian Maclaren. Writing concerning "The Trust of Life," Mr. Kelman says: "We are here that certain things may be done, things whose doing God requires. It is not for us to say that they are insignificant. He has counted them significant enough to make us for their accomplishment. Our hour has come. The deeds are waiting for our doing them and God has trusted us not to fail." And in that connection he says: "If we are sure that the Master of Life has trusted us to do something in the world which no other but ourselves can do, then labor is freed from its heaviness and its dangers. The grumbling of some, the petty jealousy of others, will cease to wound or tempt. It is not to them, nor to any of those who misunderstood you, that you labor. Quietly and patiently do your day's work with all your might, remembering only that it is God's trust to you, and that you must keep faith with him."

The Rev. Dr. R. S. MacArthur, the noted Baptist preacher, of New York, was asked recently to give his opinion as to the value and permanent effect of revivals. He replied: "I have lived in this city nearly 35 years, and have been a pastor here longer than any other man in New York, with only one or two exceptions. The result of my experience is that the best revival work is done in close connection with the churches themselves. If pastors and church members generally would expend in their own regular church services the effort and energy given to these occasional great revival movements, the permanent results would be greater and better. We sometimes speak of a church as a 'revival church,' but 'vival' church, to use a comparatively new word, is better than a revival church. There ought to be continuous revivals in our churches. The stream of the religious life will sometimes broaden and deepen, but it ought always to flow. In this respect the religious life is like the physical or business life. There ought always to be activity, and occasionally times of increased activity. Work in halls and tents is comparatively worthless except as it is conducted in close touch with churches. Work of this kind is the hand of what the church is the heart. I am an earnest churchman. During thirty-five years in New York I have received between 5,000 and 6,000 persons into Calvary church, and I have never had a revival, in the technical sense of that term. We have striven to have a continuous 'vival,' rather than an occasional revival. Nevertheless when churches are cold and dead, of course a revival is desirable. I would give a moribund patient quinine, brandy, anything, to prevent a collapse; but we ought to strive to prevent the patient's sinking so low as to require heroic remedies. If there were a continuous 'vival' condition in our churches, there would be no need of the occasional revival, but I stand ready to do all I can to help all churches, by all religious means, to a higher plane of Christian living and fruitful activity." Evidently Dr. MacArthur stands on the question of revivals about where many other Christian people stand. They do not regard the ordinary revival method as the best, but they advocate it and use it and help in such movements largely because it does not seem possible in the average church to get work done in any other way. In this busy age, at a time when all are living and working under great pressure, who is there who has time for personal work with others? The average pastor has very little time for it. It has long been the belief of the present writer that the Christian churches must be so federated and regulated that there will be those who do have ample time for such work. After all of good has been said that can be said concerning such evangelistic campaigns as have been conducted all around the world during the last two or three years it remains an admitted fact that there are many persons who cannot be reached in this way, and they stand among those whom the churches for various and good reasons are often the most anxious to reach.

The Bystander.

Rain and Religion.

Rain has more influence upon church attendance than music, or oratory, or church vows. If a pastor would have a practical evidence of the strength of his church let him count the people who venture out in a rain. He will discover, too, that the congregation is usually made up of the same people, and they are the people who can be counted on. The religion which is independent of rain in California is the sort that can be relied upon.

The Bystander has often thought of the effect the weather has upon duty, and how it colors, or rather dampens our energies and our deeds. It is probable that people do not go to church on a rainy Sunday because of the danger to health or to "Sunday clothes," and it is often because it affords an excuse for remaining at home. There are many who should not go to church in the rain, but there are many more who ought to go. Church attendance should be a matter of duty and obligation rather than comfort and convenience. Californians are really more afraid of rain than of earthquakes, except when they wish to go out and brave the elements.

The theaters are not the victims of the weather. No matter what the weather is the theaters are well filled, but the average church-goer does not like water. The millenium will never come until we succeed in mixing rain and religion.

The Meetings in the Chamber of Commerce.

The Bystander dropped in to the noon hour meeting in the Chamber of Commerce the other day and witnessed a unique sight. A cozy room was crowded with solid business men who sang "Onward Christian Soldiers" and other hymns with vim and spirit. They receited the Apostles' Creed and the Lord's Prayer and listened to a sermon on "God." The Bystander

was impressed with the possibilities of such a service and thought that it should be conducted on a larger scale. If a hall could be secured in the heart of the down-town district with a seating capacity of five hundred or a thousand, there would be little difficulty in filling it.

It requires some search to find the present Chamber of Commerce and when it is found it seems entirely inadequate to accommodate the men who wish to listen to the gospel. With a choir, and with necessary advertisement, an immense work might be carried on during a part of the church year in the business district of the city.

The Episcopalians are responsible for this Lenten service, and they have taken a step toward Christian union by asking the co-operation of other denominations.

Dr. van Dyke.

The Pacific Theological Seminary is to be congratulated in securing the services of Dr. Henry van Dyke, who is coming to deliver the lectures in the Earle Lectureship of the seminary, commencing March 24.

The Bystander read a statement some months since in one of the Scottish papers to the effect that Dr. van Dyke next to the President was the most distinguished American citizen. While this is "putting it on thick," it cannot be denied that Dr. van Dyke holds a high place in this country as an author and preacher. He is today the most eminent preacher-author in America. His books are flavored with a peculiar literary quality. His power is polished. While the Theological Seminary has placed us under obligations in affording such an annual treat the man who has founded this lectureship should receive our sincere thanks. Mr. E. T. Earle has made for himself a lasting monument in providing an intellectual feast for the people of the entire coast by bringing such men as the late Dr. Barrows, Lyman Abbott and Dr. van Dyke to this coast. Other men of world-wide reputation are expected in the future. The Pacific Seminary is made the distributing centre of the best light on important topics. If the ministers around the bay wish to hear a man who has dipped deeply into the springs of the best poetry they should hear Dr. Henry van Dyke in this course of lectures in Berkeley on "The Service of Poetry." Selfishly the Bystander wishes they might be given in one of the halls or theatres in San Francisco, where they would be attended by even greater crowds than will listen to them in Berkeley.

The Man Who Goes to Sleep.

The Bystander has always held that the church sleeper is a reflection upon the preacher. He has believed that the sleepy preacher causes the hearers to slumber. Beecher once remarked that his sexton had orders to go to the pulpit and awaken the preacher when one was discovered asleep in the pew. But the Bystander remembers seeing a man sound asleep in Plymouth church while Mr. Beecher was preaching and that he rudely awakened a sleepy-head in the Boston theatre when Booth was playing Hamlet, as Booth alone could play Hamlet.

The Bystander heard of a man the other day who rather interfered with a good sermon by his snoring. He had found his way into the church in an intoxicated condition. Sometimes it is intoxication, and again it may be the lack of ventilation that causes dreams in the pew. Or it may be the sing-song voice of the speaker and a long sermon. The liver of the listener often has something to do with attention, for men listen through their livers.

Sleeping in church is a habit. Some men sleep as naturally as a cat or a dog in the sun or by the hearth. It may be on the train or steamboat, or in the office. A comfortable position is the assurance of a good nap. What drowsy, sleepy-heads some people are! They cannot read without nodding over the book, or listen to a lecture without going into the land of nod. The fellow who fell out of the window upon the occasion of Paul's long sermon has many descendants. There must have been something literal and personal in the prophet's exhortation, "Awake, thou that sleepest." The Lord spoke sharply to the disciples upon the occasion of their slumber in the Garden of Gethsemane. Let us keep awake and sleep when we go to bed. A church is not a bedroom.

Acorns From Three Oaks.

Aloha.

Smiles in a Storm.

Our Saratoga Blossom Festival, child of the sunshine and born for bright days, has, like all human undertakings that count for character, had its baptism of storm. But it has proved its right to live by live and beautiful behavior. In the face of fogs and clouds the committees went hopefully on, knowing well what God can do for roads and grass, for blossoms and for folks, when he brings out the sun in his glory. The Friday night vote was to go on. The attendance from both city and country showed the hold the grateful Christian festival has. And now the busy women, the helpful girls, the white capped messenger boys, the generous men who put their teams at the disposal of guests without money and without price, are all content. I have come near to one I did not know so well before who said to me, "I never felt so much the meaning of the scripture, 'It is more blessed to give than to receive.'" Our genial President Bell has led us all lovingly and for his sake, if no other, we should have been glad to have a record-breaking attendance. More than a thousand enjoyed the day. Rain drove us into the school house and to one stout chair as a platform for our speakers. But the speeches were witty and warm, clean and wise and left a sweet taste in the mouth. One practical thing was the putting of 360 earnest signatures on a petition to Governor Pardee to sign the People's Bill, Senate No. 34, asking that the people may have a short and direct highway from the summit of the Santa Cruz mountains into the People's California Redwood Park. It will hurt a great host of patriotic citizens if this bill, which had only the opposing votes in the legislature, is killed by the governor.

All the week the blossoms will be fragrant and beautiful, even in their dying, and well repay a visit. I never had such reason to be proud of our little town and never loved good neighbors so much.

Bless the Baby!

A friend says, "Please tell us about that baptism." It was delightful. The good deacon, grandfather on the father's side, had just come from Minneapolis and held the bowl with tearful joy and reverence. A far-away kinswoman had given the baptismal bowl and in it a good Saratoga woman, who is always doing kindnesses, had put some sweet water from the sacred Jordan.

Pastor Baldwin made pastoral invocation and benediction. Brother Patchell offered a fervent prayer. When Aloha pronounced the dear child's name, in the solemn act of consecration, these good brethren joined him in putting loving hands on the dear child's head in token of blessing. A little sister of the baptized child sang an appropriate child-hymn. Both grandmothers were present with smiles and tears. The sweet babe herself smiled and cooed as if her aspiring little soul were entering into the spirit of the occasion. Welcome guests helped us feel that there was a church, yea representation from many churches, in that home. Savior of children we know our babes are not saved by sentiment, but by thee. Crown the grateful service with thy divine benediction!

A Fraternal Word.

Aloha has not been indifferent to the presence of the king in Oakland. "At morning, at noon, and at nightfall," yea in the "morning watch" hours also, he has prayed that converts might multiply as blossoms on the trees in the gardens of God. He hastens to the pastors' meeting at San José to hear Brothers Norris and Mills tell the glad story of the victories of grace. Come rejoicing, friends, to our homes, our prayer-meetings and tell us the glad story; our pastors will welcome you, too. For their ears hunger for the cry of the new-born soul You are come into the kingdom for such a time as this. Never give up! Never go back, dear young friends. "The path of the just is as the shining light which shineth more and more unto the perfect day." If Satan set a snare for your soul some day of rain, and darkness, of weariness and pain, do give me a chance for a loving word, or a kindly letter, before you give up in despair. "Thy kingdom come!"

AROUND THE KITE-SHAPED TRACK.

L. M. F.

To one who makes this trip in Southern California, when the grip of cold is so wide and stern in our land, it is an experience, perhaps never to be forgotten. The snow is in sight, but it lies on the sides of the mountain ranges or crowns their majestic peaks; while in the valley where he walks, the sunshine floods the fields, and the orange trees bend with the weight of their golden fruit. He hears of the snow-storm rising and increasing in power until it becomes a fearful blizzard, blocking the wheels of progress, shutting the doors of the school house and the home, sending men forth to toil against fearful odds; while around him the gentle rain is falling, the mocking birds are singing in the trees, the black birds fly down upon the green grass and the flowers bloom by the wayside. There is another thing more deadly than the cold that is losing its grip upon this favored valley. Men and women have risen up and in the strength which love to God and man has given, have said to the enemy of our republic that the destroyer of the bodies and souls of men, the saloon: come not into these towns and cities that we have chosen for our home. How much of hope there is in this fact, that these citizens of the Pacific slope are joining hands with those who in the great Southland are dealing deadly blows against this monstrous and inhuman traffic.

This is a land of contrasts. Its towns and thriving cities have in them many places where the soil seems worthless and the land desolate, while creeping close up to the orange groves and to the wide streets lined with beautiful trees, are the plains on which only the sage brush and the cacti flourish. Of course the traveler sees the contrast between the homes of the people here as everywhere in our land. He looks upon the miserable shanties of some who belong to other races, or who have by their low lives sunk to the outskirts of civilization; and upon the humble but comfortable homes of the poor. He sees the tent which shelters some health seeker, and the wide lawn and beautiful trees in the midst of which stands the mansion of the rich. There is a wonderful contrast in the dress of the people. Some pass you with bare heads dressed in light garments, others are wrapped in winter robes. The sunshine and the orange groves are not the only charms of this favored valley. Sometimes as the traveler walks along the road, he sees the water flowing by his side with something of the music and charm of the meadow brook; and again he hears it underground hastening towards the thristy land that needs only this gift of God to be ready (to be helped) to blossom as the rose. Then, too, like an oasis in the desert the beautiful trees line the wide streets and cluster about the homes. This is the native place of the noble live oak, while the pine and and eucalyptus, the palm and graceful pepper tree flourish, and many other semi-tropical trees and shrubs and flowers are seen here in all their beauty. But the sight that will doubtless most impress the traveler is that of the mountains seen near at hand or like a wall of blue far away across the valley. How majestic and beautiful they are when the clouds rest upon their sides or tower above their highest peaks; how grand when the shadows lie upon their seamed and gullied ranges and the snow crowns them.

The climate of this favored spot is wonderful, and wonderful also is the faith which men and women have had in it, and what they have done here in the spirit of hope and love. Witness its growing towns and cities with wide streets and boulevards, lined with homes comfortable and beautiful, with public buildings, school houses, churches that would honor the oldest part of our great country. So much of this work crowded into a few short years. This land should ever send forth to all parts of our common country thanks for what those who have come here have done for it. Its hills and valleys might be compared to the loom in which hope and love have wrought a warp of silver and a woof of gold. And on the other hand the climate of this favored spot has given new life and a longer lease of life to many earnest, grateful spirits. All the improvements, all the comforts of modern civilization seem to be here. The bicycle is used by all ages and classes. This a home for the automobile, not the behemoth kind only with its rush and noise, but also the attractive carriage auto, gliding quietly along the wide boulevards and slowly through the busy streets.

There has been something better than wealth transferred to these towns and cities, about the kite-shaped track. Many have brought with them the priceless treasure of a strong Christian character, and are showing in this new home their love to God and man by earnest efforts to secure civic righteousness. The schools and colleges will surely attract the attention of the thoughtful traveler. The sight of the scholars crowding the playground, or forming for their orderly march into the school rooms, is one that will be long remembered. Who can measure the importance of our public schools where all races and classes meet on a common ground. Let the flag of our country wave above them; let the prayers of those who love

our country "rise like a fountain for them night and day." The church life of this favored spot is in many places strong and abounding within its own circle; and in these revival days that circle has been widening and seeds sown for rich harvests in the future. This is a land of toil. The life-giving sunshine, the cool night air are free, but those who make their living here must toil for it. Its humble workers toil through the day and night, on whose faithfulness all depend must never be forgotten. The unpromising soil demands labor and thought before it will give up its golden harvest. There are burdens, too, which rest upon those whose Christlike work it is to minister to the sick and suffering. Those who are seeking to build up true character here must toil. The very prosperity of their loved towns and cities has in it an element of danger. The worldly spirit is seeking to blight its fairest treasures, to make its riches and its pleasures one with "the pomp of Ninevah and Tyre." How to use the good things of the world and yet rise above them; how to raise up in homes of comfort and luxury those who shall be filled with unselfish love for their fellow men and strong to help and sacrifice for their sake; this is a task more difficult, but far more worthy than that of storing the waters in mountain reservoirs, or making more beautiful the homes and towns and cities that they love.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The 44,000 hotels in the United States give employment to 3,500,000.

Vice-President Fairbanks was publicly named for the Presidency at the recent meeting of the National Republican Editorial Association in Washington. The mention was received with enthusiasm. Delegates were in attendance from all parts of the country.

English agriculture is yearly becoming less profitable. In 1872 the gross farm revenue was $1,275,000,000. In 1892 it had dropped to $875,000,000, and in 1903 to $6,000,000 less. The value of agriculture has dropped in twenty-six years about $8,237,500,000, the figures composing the diminution in owners and farmers capital and loss in profit.

An effort in the Indiana Legislature to lessen the divorce evil in that state failed to accomplish anything. A marriage bill for which there was less demand became a law. According to the new marriage law applicants for a license will be required to file with their applications detailed information about their parentage and their health, and if a license is refused an appeal may be had to the circuit court judge. What is regarded as the most important feature is that which will make it difficult or impossible for imbeciles, paupers or other dependents or epileptics to obtain marriage licenses.

Most people had supposed that the disposal of Garibaldi's body has been finally settled twenty years ago. This, however, as appears from a letter written by his eldest surviving son to the president of the Italian Chamber of Deputies, is not the case. The writer points out that, contrary to their own wishes, Garibaldi's direction for the cremation of his body was, owing to the opposition of powerfuf public men, not carried out. The son asks if this setting aside of Garibaldi's directions is to continue. Should the answer be in the affirmative the legislature is requested to assume the responsibility and to have the body removed from Caprera to the Continent.

John D. Rockefeller's wealth is estimated now at $550,000,000. He is likely to be a billionaire within ten years. His yearly income is about $50,00,000. From the purely financial point of view Mr. Rockefeller is easily the world's greatest potenate. The czar of Russia enjoys an annual income of about $12,000,000; Emperor William, as king of Prussia, receives a little less than $4,00,000; the emperor of Austria-Hungary, $3,875,000; King Edward, $2,225,000, and the king of Spain, $2,000,000. The following figures show the growth of Mr. Rockefeller's possessions during the last forty years: 1865, $5,000; 1870, $50,000; 1875, $5,000,000; 1885, 100,000,000; 1890, $200,000,000; 1900, $400,000,000; 1905, $550,000,000.

One of the attractive features of the parade at Washington on the day of Roosevelt's inauguration was the part the cowboys of the Western plains had in it. At their head was Captain Seth Bullock, who sat his horse as if on an easy chair, with his long mustaches twisted by the wind and his left arm resting easily on his hip. The cowboys were a sight to see,, for while they all wore a wild Western rig, no two of them were clad precisely alike. Some wore blue shirts, some spotted red, some wore huge sheepskin caps, while others had leather breeches and still others wore leggins. Lassoes hung on the pommels of their saddles and the pearl and ebony handles of six-shooters stuck out aggressively from capacious holsters suspended from their belts. It was against the order of parade for any organization to change formation in the slightest degree. But no human law ever restrained a genuine cowboy, and while this particular crowd did their best they could not help but make things lively. Just to show what they could do, now and then they roped a small, terrified African in the circling folds of a lariat and their horses danced to and fro across the avenue, while their riders whooped and yelled and saluted the pretty girls at every window.

According to the Brooklyn Eagle, whale meat is being used in some parts of the country as a substitute for beef. The flesh of these deep-sea leviathans looks and tastes so much like beef that the difference is scarcely noticeable. It is so cheap that if competition makes it necessary, it can be sold for a cent a pound and still leave a margin of profit. There is as much meat on a seventy-ton whale as on two hundred fat steers. If the public takes kindly to it, the Beef Trust may have competition from an unexpected quarter. The meat may be a little coarser in quality, but it is claimed to be as nutritious as beef. The company which is preparing whale meat for the market has already sold several lots to merchants in the West Indies, and the poor natives have bought it without hesitation. It is really better food than they have been accustomed to buying. If it were not for prejudice, it is certain that the consumption of whale meat would have been universal before this, because it is both nourishing and cheap. Now that the process for curing the flesh of the monsters has proved successful, it is likely that the promoters will begin an advertising propaganda to educate the people to its use. It seems as if good meat at a cent a pound should find a ready market.

In Great Britain in a few years the business of the National Telephone Company will be owned by the

government, and will be run in connection with the general post-office. The following is the substance of an agreement as set forth in a parliamentary paper: Takes effect on December 31, 1911, subject to approval by the House of Commons. Embraces the whole country. No payment for good-will or profits, except in the case of the private wire business of the company, to be acquired on a three-years' net profit basis. All new plant laid down from now until 1911 to be approved by the postmaster-general. At the option of the government, three-fourths, and, with the consent of the company, the whole of the purchase money may be paid by way of annuity for a term not exceeding twenty years. During continuance of their license the company to allow intercommunication without additional charge between their system and that of the general post-office. It is impossible to estimate with any degree of accuracy the price the government will have to pay for the telephones. When, in April, 1896, the post-office took over the trunk lines, the cost was $2,295,570. But the purchase of the whole business is a much more serious matter, as may be seen from the fact that the company has a share capital of nearly $22,500,000, with debentures amounting to nearly $20,000,000. To Lord Londonderry was due the agreement for the purchase of the company's London area in 1911, and since its signature negotiations have been almost constanly in progress for the simultaneous purchase of the entire concern.

THE WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

L. E. Agard.

Fortunately, and unfortunately, those who depend upon the Pacific for reports of the quarterly meetings of the Woman's Home Missionary Union of Northern California, will never know how totally inadequate is this of the one held on March 16, 1905. It was one of those occasions when one feels more than one hears or can put into words.

Our hostess for the day, the Ladies' Missionary Society of Park Congregational Church, South Berkeley, is but four years old, but gave us freely and heartily of her best. When the pastor slipped out and brought quietly in, for the last address, the band of workers from the disorderly lunch-room, we felt that they received our best in return, for nothing sinks so deeply into, or gets so permanent a hold upon hearts and lives, as the simple recital of the religious experience of one fully consecrated to his Master's service. In that sense, Mr. Fong Foo Sec's life story was the crowning of a day fully in harmony with the spirit of the work going on in the adjoining cities.

In the first hour of the morning, our president spoke impressively upon the meaning of the Master's words, "Could ye not watch with me one hour?" as watching in sympathy, ready to render any possible service, then left us with the question, "Are we watching with our Lord in this hour of special effort to win souls to him?"

Fearing lest we might seem to some to be interfering with the great evangelistic work going on in Oakland, an effort was made to postpone this meeting of the union, but, that proving impracticable, we were led in this way to carry on our work close under the shadow of it.

The day was dull outside, but the unexpectedly large number present at the opening session gave cheer to the room within. In fact, every one seemed more happy and cordial than usual.

The messages to the auxiliaries were these: The corresponding secretary, about to send out her annual letters, suggesting to each what the officers hope, in view of the demands of the work, may be sent into, and through, our treasury this year, appeals to you to regard it a privilege to share with our Lord in doing this part of his work. Freely ye have received of his love, freely give him your service.

The treasurer again asks that you make your contributions with the initial letters of whichever of the national societies, or the Chinese work, you desire especially to help.

The secretary of literature cordially urges you to call upon her for material to be used in your meetings. Address her at 1416 Arch Street, Berkeley.

Miss Piper's first word was, "The Cradle Roll is growing." Did she mean yours? As president of the Alameda County Union of Young People's work, she urges loyalty and promptness in meeting your pledges to its work, before making contributions to any other.

The Woman's Home Missionary Union of Northern California having recently united with others in forming a national union, an invitation was read asking that we be represented at its annual meeting in an Eastern city by a delegate, and also by a question for their consideration at that time.

Pastor W. H. Scudder closed the morning session with a cordial invitation to lunch, after kindly assuring the union that their auxiliaries are able to reach the outside world before the church can. The Missionary Society of Park Church, for instance, by means of its missionary library, reaches people who will read an interesting missionary story before they will read the Bible. Good seed is thus sown, interest awakened; and, if the tide of Christian love rises high enough, the outsider is floated into the church organization, helping by so much to answer the question which every earnest church finds pressing upon it.

Mr. Scudder also opened the afternoon session with prayer, after which Mrs. E. S. Williams, of Saratoga, presented an appeal from the pastor's wife at Cottonwood for aid in building a suitable home for her own and future pastors' families. With Superintendents Harrison and Wykoff's approval, a quick response was made of a gift of forty-seven dollars and thirty-five cents, to go with a check for twenty-five dollars already received from Mrs. I. H. Gorrill, of the First Church, Oakland. Friends in Pilgrim Church, East Oakland, have also sent on enough to make it a round hundred, one-fourth of the required amount.

Mrs. R. C. Brooks then sang for us one of the songs which are being effectively used in the evangelistic meetings in East Oakland, entitled "A Clean Heart," thus bringing our thoughts back to that work for a little, lest we forget; lest we forget to watch.

Superintendent Harrison, of the California Home Mission Society took the the next half hour for reminding us that while every great movement has been started by some one possessed by the missionary spirit, notably the planting of our Eastern colonies, our own State has experienced in largest measure the "romance of missions." Looking back over the last fifty years, present conditions give assurance that the next fifty will demand a far more rapid growth in religious work. God has given us most productive soil and a wonderful climate, and from those to whom

much is given much will be required. Moreover, California occupies a strategic position, facing as she does both China and Japan, two nations where recent developments have astonished the world. Our responsibility, as well as opportunity, is great. How shall we meet it? Where shall our work begin in order to be most effective? Right here upon our own soil, with our own and other native sons. They are scattered all over the State, where, in some instances, regions measuring one hundred miles in one direction and two hundred in another have neither church nor preacher. In others, one man rides fifty miles each Sunday to preach in three places. We in the cities have no knowledge of the consecration, sacrifice, and work accomplished by our home missionaries.

At present, our California Home Missionary Society is one thousand dollars behind what it had expected to receive this year, to say nothing of the pleas calling for an advance of one thousand dollars for next year's work. What is to be done? Must they—how can they—cut down salaries of six hundred dollars where there is a family of four or more to support? How can they refuse to send a helper to one who finds himself unequal to the task of covering so great a field as has been marked out for him? Here again comes the plea that we feel it a privilege to share in this work, not an obligation. It is the work of Christ, remember, not one of man's invention. The larger our share in it, the more joy will be ours when "we see him face to face: sinners saved by his grace." Of how little value then will appear those things for which we freely spend dollars now, in comparison with the development of lives, to which we too often give little thought and less money. The life story of Mr. Fong, already referred to, was a practical illustration of the value of a work which we in California are permitted to engage in, but which is more apt to be despised and rejected, notwithstanding the fact that those who engage in it find it more absorbing and satisfying than any other line of Christian work: an actual entering into the "joy of their Lord."

Church News.

California.

Kenwood and Glen Ellen.—The churches at Kenwood and Glen Ellen have called the Rev. E. E. Chakurian to the pastorate. Mr. Chakurian has been occupying the pulpit at these places for several months in a very satisfactory manner. At a recent Sunday evening meeting in Kenwood twelve persons expressed the desire to lead the Christian life.

Redlands.—One result of the present religious interest here was evident Sunday, March 19, when 73 persons were received into the membership of the Congregational church, 59 of them on confesion; 23 received the rite of Christian baptism. It was a sight to be long remembered by all present as platoon after platoon took their places at the front as their names were called. There were fathers and mothers and children; 33 were young men. The present membership of the church is 517.

Lodi.—A few Sundays ago our pastor, Rev. G. H. De Kay, read his resignation and asked the church to take action upon the following Wednesday evening. A large number were present at that time, many driving in from five to thirteen miles. Out of eighty voting members more than sixty were present. All but five voted to ask the pastor to reconsider his resignation. Over forty others not members begged to be allowed to vote likewise. Then a petition from other denominations and outsiders signed by 112 names, was read, expressing regret at Mr. De Kay's decision and asking the church to use every endeavor to retain him. Never before has such a demonstration been seen in our church. However, after careful consideration Mr. De Kay has decided that certain conditions render it unadvisable to recall his resignation and the nearly four years pastorate will close July 1st. Mr. De Kay has been most faithful and unremitting in the work of the church under extreme difficulties. During a period of three years 65 have been added to the membership. extensive improvements have been made to church and parsonage, S. S. and C. E. meetings have flourished and the temperance work has been carried on vigorously with marked good results.—E. W. C.

Pasadena, First.—Sunday, March 19, was a day of great rejoicing for the people of this church, the occasion being the dedication of their new house of worship. Inspiring music, beautiful decorations, the familiar faces of many absentees, who had come back for the "family gathering," and a well-filled audience room in spite of the pouring rain, conspired to make the occasion complete. The cheerful, well-lighted auditorium will seat nearly 1,000 people, and its perfect acoustic properties and harmonious furnishings were subjects of comment on all sides. The dedicatory sermon was preached by the pastor, Dr. R. R. Meredith, who chose for his theme "God's Presence in God's Rest." After the people had united in a solemn form of dedication, the dedicatory prayer was offered by Dr. Warren F. Day, pastor emeritus of First church, Los Angeles. At this service the hearts of the people were gladdened by the raising of a large part of the indebtedness remaining on the building, pledges to the amount of $11,000 being subscribed, these to run for two years. This leaves a comparatively small indebtedness, which can be carried without being burdensome. As the rain was still pouring at the close of the service, many remained for the afternoon gathering. Foragers were sent out in quest of provisions and impromptu lunch parties filled the parlor and study. The afternoon service was a delightful fellowship meeting, in which the various pastors of other denominations in the city participated. A large congregation gathered again in the evening to listen to an earnest, inspiring sermon on "Power Through the Holy Spirit" by Rev. Wm. Horace Day of the First church, Los Angeles. Although for some time to come individuals and organizations of the church will feel the need of strenuous effort to meet the pledges, yet the church feels now that it has gained the top of the hill, where it can command a broader outlook and prepare to enter upon new paths of usefulness. There were sixteen additions to the membership at the last communion, two on confession.

Notes and Personals.

It is expected that the Rev. Dr. Patton, Home Secretary of the American Board, will address the Congregational ministers of San Francisco and vicinity at their meeting next Monday.

The Rev. Henry van Dyke begins his lectures in the Earl Lectureship of Pacific Theological Seminary

next Friday evening. They are to be given in the First Presbyterian church of Berkeley.

Mrs. Franklin Baker, wife of the pastor of the Congregational church at Eureka, has gone to San Jose, to remain for several months, on the advice of physicians. It is hoped that this change will restore her to health and to her home and the good work in which Mr. Baker and his wife are engaged in Eureka.

SEATTLE HAPPENINGS.

C. R. G.

Annual Meeting of Church Extension Society.

Union church, on Queen Hill, a child of church extension work, was a fitting place for the Church Extension Society to hold its third annual meeting, March 7. It was like parents, with their elder brothers and sisters, being entertained in the new home latest built by the youngest member of the family. Good-will and hearty fellowship were in evidence. After a substantial supper, served by the ladies of the church, the business session was called to order by Hon. William H. Lewis, who up to this time has been the Society's only president. Mr. A. P. Burwell of Plymouth church is the new president. The work of the past year has been broken in upon considerably by a number of changes in the personnel of the workers. Theformersuperinin the personnel of the workers. The former superintendent, Rev. J. T. Nichols, is now pastor of Union church, and the former assistant superintendent, Rev. H. W. Young, is now at Index. The present superintendent, Rev. C. R. Gale, has been on the ground since June. The Society is now caring for two fields, Beacon Hill and Bethany. At both places scattered threads have been gathered up and new movements organized. Bethany has a vigorous Sunday-school of a hundred members, a Boys' Club of twenty-five, and a Girls' Club of thirty, taking up sewing, Calisthenics and Bible study.

Beacon Hill, with Ladies' Aid, Sunday-school, Christian Endeavor and preaching services held regularly is manifesing more and more the life of a real church. The present membership is 28. The Extension Society has incurred no serious debts, though it stands greatly in need of funds for the propagation of work in new fields.

The meeting of the society was made more pleasant by the presence of a number of visiting brethren who had been in attendance at the annual session of the Home Missionary committee. These were Rev. H. P. Jones of North Yakima, Rev. H. M. Painter, of Almira, Rev. Austin Rice, of Walla Walla, Rev. A. R. Johnson, of Spokane, and Rev. H. B. Hendley of Tacoma. Each spoke words of greeting and cheer. The address of the evening was given by Rev. James B. Knodell, formerly of Santa Cruz, California, and now of Everett, Washington, having recently been captured by the First church of our neighboring city. In his address on "Congregationalism on the Pacific Coast," Mr. Knodell maintained that Congregationalism in its journey westward across the continent has improved, till here on the coast we have the survival of the fittest in our fraternal, educational, liberal, evangelistic type of the Congregational faith. It was an interesting and instructive address throughout. Washington gladly welcomes Bro. Knodell to her ranks of workers and leaders.

Visit of Dr. Strong.

The most notable event in connection with the Extension Society's annual gatherings this year was the bringing to the Coast of Rev. Dr. Sydney Strong, pastor of the Second church of Oak Park, Illinois. He is something of an expert on church extension work, his own church taking the lead in gifts and workers in the Chicago city missionary work. Dr. Strong occupied Plymouth pulpit Sunday morning, and in the same place on Sunday evening addressed a union meeting on "The Burden of the Cities." He told in a graphic way of the work being done by the Chicago City Missionary Society. The emphais there at present is being placed on city missionary work, rather than on church extension, though both are included in the Society's operations. A blunder was made, Dr. Strong maintains, when the Society was organized, by having some 20 little missions turned over to it to be looked after by a board of directors. As a result in six or seven years the large city churches found themselves practically doing no city missionary work. As a result they lost interest in such work. Personal touch with these missions was needed, it was found, even more than gifts of money. For a number of years now men and women from the larger, stronger churches, have gone to these missions in person, and given them cheer and encouragement and personal service in their prayer meetings, Sunday-schools, sewing schools, etc. As a result wonderful transformations have taken place in some of these missions that were about ready to die. The easiest way to get rid of a thing, many times, said Dr. Strong, is to kill it. The nobler way, the more Christian way, may call for personal effort and sacrifice to revive and uplift a thing till it gets upon its feet, and is able to stand alone. In all our large cities there is much work to be done that is strictly of a missionary nature, and must be sustained as such. There are other fields that can be brought to self-support within a short time. To give money and personal service in such a way is not to impoverish and make dependent these missions and fields, but rather to make them stronger and more capable and willing to help themselves and others and finally to care for themselves altogether, is one of the nice balances to be maintained in all city missionary and church extension work. Dr. Strong declares nothing had so blessed his own church, so quickened its missionary and spiritual life as this personal contact of many of its members with the weak mission churches of Chicago. And not one of the many activities in his church does he prize more highly. Such is his testimony.

The Puget Sound Congregational Club at its session in Tacoma Monday night, enjoyed a treat when Dr. Strong told of his experiences in South Africa and of the American Board's activities in that portion of the Dark Continent. Interest was added to the address by showing with the aid of the stereopticon many views of the people and the country taken by the speaker during his recent visit there.

The crowning meeting of Dr. Strong's visit was Tuesday night, when the Seattle Plymouth Men's Club entertained the five other men's clubs of our order in the city. Good fellowship was engendered around the festive board. Then to the large company of men present Dr. Strong told the story of the business men's benevolent campaign that has so revolutionized benevolences in many of the Chicago churches. A few earnest, consecrated laymen—among them some of the leading business men of the city—had met informally at luncheon, and talked over in a straightforward business-like way the matter of benevolences. It began with the

question of benevolences for the American Board, but afterwards took in all the benevolences of the churches. It was found that women gave nearly all that was being given for missions. So the women were excluded from consideration by these business men. To get at the men in the churches and to get them interested and enthused in the great benevolences of the church, was the problem. Committees, made up entirely of laymen, were formed to confer with the men and their pastors in the various churches. Lists of benevolences were prepared and the amounts suggested as to how much each church should give. Objectons raised were discussed and handled in business-like fashion. As a result nearly all the one hundred churches in the Chicago Association fell into line and willingly raised the amount assigned them. Some said their assignment was too small, and raised more. In some churches the amount has been doubled, in others thribled. "Dollar for dollar" is now the watchword in a number of the churches; that is, for every dollar spent at home in current expenses, another dollar is to be given for work outside the church.

The men who heard Dr. Strong Tuesday night were greatly interested, and appointed a comittee from their number to take the initiative in getting the laymen in our Seattle churches into line for some similar movement. Other cities, too, are getting interested, for Denver insisted on Dr. Strong stopping off there on his return, to talk to a hundred and fifty of her business men of this campaign of benevolences. If this campaign can light up a few bonfires in some of our great cities scattered across the continent, who can forecast the results! If such a campaign is good for one city and one Association, is it not good for all our cities, states and associations? When the great army of laymen wheel into line man for man, and the latent gifts of wealth and talent in the churches are really given up to Christian uses, the long looked for and prayed for revival will be here. Will it be, as Dr. Strong believes, a revival of the heart, the pocketbook and the personal service of the church's laymen!

TACOMA AND VICINITY.

Avondale.

During the first week of this month the Rev. H. B. Hendley and his "guid wife" of Plymouth church, Tacoma, were greatly surprised, one evening, by the storming of their beautiful home, overlooking Lincoln Park, by over one hundred of their flock and friends. After they had taken possession and stowed away sundry and divers packages, there was presentation made to Mrs. Hendley of a beautiful dress pattern, with all the necessary equipments, and to Mr. Hendley the welcome gift of a silk umbrella. Plymouth church is happy in having the energetic services of Bro. Hendley and his ever-willing helpmate, and the good people of his congregation evidently have not forgotten the old saying, "It always pays well to groom a good horse well."

It was the pleasure of Pastor Hendley to receive into fellowship on the 5th inst., 21 new members, 20 on confession of their faith; 19 of whom were baptised, 7 of them by immersion. These were largely the result of the Gillam revival services. It is safe to say that Plymouth church will, within a few years, become one of the strongest churches in our city.

The First church of Tacoma held its annual meeting for the hearing of reports last week, having been delayed by the Gillam services. The church roll shows 450 in good and regular standing, besides a large list of "floating element" which, alas, is so prevalent on this coast. The Sunday-school, under the able superintendence of Mrs. W. C. Merritt, is in a flourishing condition, having a membership of 383. The pastor anticipates the reception of about 25 additions shortly. These are also largely the fruitage of the Gillam services. A committee was appointed to select suitable plans for the new church building and to report at the next business meeting.

The East church also is expecting to receive some new members at its next communion, most of whom are Sunday-school scholars, and several of whom received good impressions at the Gillam services. There has been a special committee appointed to confer with our trustees respecting the enlargement, for greater usefulness, of the church buildings. Mrs. Reid is training a class of choir boys, and the little men are doing excellent work. Get the boys interested, keep them interested, and you will needs have the men.

The annual meeting of the Puget Cound Congregational Club was held in the parlors of the First church, Monday, March 13th. About 125 sat down to dinner, of whom over 50 came over from Seattle, Everett, etc. Encouraging reports of the various branches of the club were read and approved. The Outlook was given by Rev. E. T. Ford, who was able from a carefully prepared statement to show that Congregationalism is making strong and steady strides in this state of Washington. That, whereas, the Home Board has been obliged to make many heavy cuts on the salaries of the missionaries, yet the churches have rallied nobly to their increased obligations in most cases, and that there will be still greater progress made towards self-support in many more cases during the coming year. The new officers for the club-year are as follows: President, Deacon Edwin Eels, Tacoma; first vice-president, Mr. R. C. McAllister, Seattle; second vice-president, Rev. John Reid, Tacoma; secretary, Rev. H. B. Hendley, Tacoma; treasurer, Prof. W. B. Bristnail, Seattle; nomination committee, Mr. C. A. Smith, Seattle; Mr. W. W. Parker, Tacoma; Rev. E. B. Weage, Columbia City. Executive committee, Mr. F. B. Stocking, Tacoma; Mr. E. B. Burwell, Seattle; Rev. E. T. Ford, Tacoma. Outlook committee: Rev. H. E. Mills, Seattle; Mrs. W. C. Merritt, Tacoma; Rev. H. C. Mason, Seattle. After the business of the club was finished, the audience passed over to the Masonic Temple, where Dr. Sidney Strong, Oak Park church, Chicago, who was entrusted by the A. B. C. F. M. with the duty and privilege of visiting our South African Missions, gave his most interesting lecture, illustrated with stereopticon views. From the survey given by him it is evident that "the people that sat in darkness have seen a great light" and that a new era of hope and progress has arisen to those who were once in the hopeless horrors of heathenism and cannibalism. Every little while, when he had scored a point as to progress of the work he cried out, "Do Foreign Missions pay?" answering, "I should think they do!" The value of such lectures cannot be overestimated, especially as to their impressions on young people. There should be more of them.

Next Sunday the eminent Dr. John B. Koehne will begin his eight days course of "Nazarene Lectures," under the auspices of "the down town churches" in the First Presbyterian church. This course will providentially prepare the way for the later series of united

evangelistic services, to be undertaken by Dr. Biederwulf et al., as the historicity and reasonableness of Christianity and the folly of infidelity will be most dexterously handled by a most competent man.

By a lapsus memoriae the writer in his last letter gave Mr. Gillam's Christian name as "Frank." It should have been Ralph Gillam. But as there is only one Evangelist Gillam, and he, himself, the original Ralph Gillam, there is no harm done.

Oregon Letter

By George H. Himes.

The city directory estimate of Portland's population on Nov. 1, 1904, from figures compiled two months before, was 150,000, and the increase since then has been a number of thousand. All the past winter building has been going on at an unprecedented rate—not little shacks, but good substantial houses for the most part built for homes. Pessimists predict disaster and distress when the Lewis & Clark Exposition is over; but there is nothing in the conditions hereabouts to justify that conclusion. Crops were fair last year, and this year the prospects are excellent. The fertility of the soil of Williamette valley is attracting many people from other states; and altogether the country is filling up with rapidity, almost if not quite keeping pace with the city. Taking this into consideration the logic of the situation indicates a continual growth instead of a backward step.

The churches of Portland of all denominations and shades of religious belief number 160, including missions. Of these the Methodists with allied branches lead, numbering 30; Presbyterians follow, with 22; Episcopal, 16; Evangelical, 13; Congregational, 9.

The Sunnyside church at its last communion had ten additions to its membership, mostly on confession. The First church had eight additions.

Rev. Ralph Gillam, the evangelist, has been holding a series of meetings at the Riverside church, Hood River, which have awakened much interest.

The Chapman meetings will begin in this city on Wednesday of this week. The city has been districted, and all services will be held simultaneously in different parts of the city at the same time, the center of each district being the principal church in that district. Cottage prayer meetings have already been going on for nearly two weeks, preparatory to the greater effort.

Dr. House is expected home this week, much improved in every way, it is reported, and will lend much strength to the movement already begun, which it is hoped will be of lasting benefit to this city, and to every individual brought within the range of its influence.

Rev. S. M. Freeland has been filling the pulpit of the First church most acceptably during Dr. House's absence, but has now returned to Seattle. Rev. E. C. Oakley, of the Eugene church, filled the pulpit today, preaching excellent sermons at both services.

At a recent meeting of the Society of the First Congregational church of Astoria, Rev. Luther D. Mahone was invited to become its permanent pastor. Mr. Mahone was engaged on trial six months ago, and his work has been so satisfactory that the church desires a continuance of his services.

Spring is coming on rapidly. Fruit trees are in bloom in every direction, cherries, peaches, prunes, etc., and the landscape all around is prolific with beauty and verdure.

On March 8th, Mr. J. Q. A. Young, one of the survivors of the Whitman massacre, died at his home at Cedar Mills, seven miles west of this city. That evening he went to prayer meeting, took part in it, among other things offering a fervent prayer because of the signal blessings visited upon his little church—Methodist—in the conversion, in the few weeks prior to the time, of 32 persons; and as he sat down he leaned to one side rather heavily, which attracted attention, and he was taken home, half a mile away, and passed to his reward in less than an hour. He had been a member of the M. E. church for more than forty years, and always noted for uprightness and integrity of the best type. In life and death his was the ideal experience. He was the father of eleven children, eight reaching their majority, all excellent men and women, and most of them earnest Christians.

Portland, March 19, 1905.

ANNUAL MEETING WOMEN'S MISSIONARY SOCIETIES IN SAN DIEGO COUNTY.

The annual county meeting of the Women's Missionary societies met in San Diego at the First Congregational church on March 10. Mrs. Marston, the vice-president of the W. H. M. U., presided, and fair weather, a large attendance of enthusiastic women and a program of great interest made the meeting a memorable one.

The morning session opened at eleven o'clock with a devotional service conducted by Miss Abbey Hooker. Then followed reports from the different societies, including San Diego, La Mesa, National City, Escondido, Chula Vista, La Jalla, Lemon Grove and Jamul. The reports all had the notes of hope and encouragement in the work.

Luncheon was provided by the ladies of the entertaining church and about sixty ladies enjoyed the sociability and fellowship of that hour.

It was an unexpected pleasure to us that we could have Miss Mary Porter of Peking, China, with us again and on this day. Our meetings with her during the past summer had endeared her to us.

Miss Porter led the devotional service of the afternoon session, taking this text for her subject, "He is able to do all things, above all that we can ask or think." Mrs. Keyes, county vice-president of the Southern Branch read a letter of greeting from our president, Mrs. Williams, of Redlands. It was full of hope and courage, and the objects supported by our organization were clearly brought to our hearts and minds.

Mrs. Marston read a letter from Mrs. Bent, president of the H. M. W., in which the aims and needs of the Home Missionary work in Southern California were presented.

Miss Alice Parker spoke of Pomona College and its need of more scholarships. Her heartfelt message was received with enthusiastic applause and only a suggestion was needed from Mrs. Marston to raise a $70 scholarship, and it was promptly pledged.

A unique plan for scattering sunshine and flowers in the dark and cheerless places was presented by Miss Morris and many present took the seeds to plant that she had provided that they "might bring forth more seeds."

Miss Porter in her usual earnest and enthusiastic manner spoke to us of the work of the Bible Women in China, illustrating her talk with the stories of three Chinese women with whom she was personally acquainted and who grew to be strong in their influences,

The bridge between a native woman and the missionary can never be wholly overcome, while the native Bible woman has no such obstacle in her work.

We were given an interesting character sketch of Miss Nina Rice, our missionary in Sivas, Turkey, by Miss Parker, a personal friend, and one who knew the young missionary "in the making" at Pomona College. It was a very clear and affectionate glimpse that we had and we all felt that we know her as a friend and worker and that her work is ours.

Mrs. Carruthers, who was a missionary in Japan for many years under the Presbyterian Board, spoke of "Japanese Home Life" and the very successful meeting was brought to a close. A. B. C.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

April 2. Topic: The Making of a Christian: His food. II Tim. iii: 14-17; John vi: 47-58.

(Consecration Meeting.)

As the physical man needs constant nourishment in order that growth and strength may be, so the spiritual man requires it. The distinctive Christian life can no more be sustained without proper food than the so-called natural life. In the making of the Christian, much stress needs to be laid on the proper amount of spiritual meat and drink. The central sacrament of the church teaches this truth with vivid power. At the supper of our Lord, we not only show his death, but we are nourished by it and by the invisible life of which the bread and wine are the visible emblems. No fact of experience is perhaps better calculated to teach the ages the important lesson of feeding the soul than this. Whenever we see the snowy cloth covering the table, we are reminded of that purity of heart without which no man can see God, but we are also reminded of the spotless life of Christ, which is certainly communicated to us as often as we "eat that bread and drink that cup," and without which no real heart purity is ever fully attained. The communion is therefore power to us in a double way: suggestively, by way of parable; graciously, by way of the Spirit.

The passage in Timothy reminds us that the Scriptures are a means of meat and drink unto the hungry and thirsty soul, "profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work." Christians, to grow, need to feed on the Word. Timothy was commended because from a babe he had known the sacred writings, "which are able to make thee wise unto salvation." The strong, well-nourished, capable, useful, growing Christian is always one who is in constant communion with the Bible, absorbing its meat and drink, assimilating its fiber and its juices, making its spirit and its teaching a part of himself, imprinting them indelibly upon the tablets of his heart. The stalwart men have always been Bible men,—the noble women. The great leaders of the church, both at home and abroad, have lingered long at the same bountiful table. Men of letters have fed on the Word for ideas and for form, men of action, for inspiration and example; men of art, for models and scenes; men of song, for poetry and musical sentiments; but especially have men of spiritual power and moral height waited here for the new heart, wherein dwelleth righteousness, and for ideas of worship and praise.

"To him who in the love of nature holds communion with her visible forms, she speaks a various language." True, and who with sympathetic heart has gone into a garden or a deep wood, or lingered near a placid stream, and not realized it; but to him who in the love of the Bible feeds upon its mystic meal, there is fuller nourishment still. Deeper ministry than that of nature is the Bible's, if, for no other reason, this: It reveals the Christ. Without the Bible, we would have no Jesus of Nazareth, no Man of Galilee, no divine Son of God and Son of Man, who said, in sublime affirmation, although the humblest of all in spirit: "I am the bread of life," and, again, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." In this, it seems to many, we have the truth of reason, and all the truth of reason, about the authority of consciousness as final in religious things—the reason that discloses the need of the Bible for a frame for the picture of the Christ. If Jesus is the authoritive Savior and the authoritive teacher, then the Bible is the authoritive book, for it embodies in imperishable literature the prophecy, the history, and the interpretation of the Christ. No other literature gives us the complete fact. To be nourished and strong, therefore, we must feed on the Bible. A Christian can not be made without it.

In the Bible, illuminated by the Holy Spirit, the true Christ stands—"the bread which came down from heaven, that a man may eat thereof and not die." He is the heavenly manna, the life sustenance of his own. He gives himself, and we receive. Christian growth is the assimilation of a life. No other teacher could say, "I am the light of the world." Christianity is unique among religions, for its method is unique. It is not an education, but a life. It is not primarily a codified law to be obeyed; it is a spirit to be embibed; it is an answer to the prayer,

"And, oh! that man may arise in me,
That the man I am may cease to be."

And as an experience of the truth of Paul, "it is no longer I that live, but Christ liveth in me."

How true to the genius of the gospel are these words of another: "God is a daily presence, Christ a daily meal," and those of the great surgeon, "If you can live without Christ, the bread of life, I fear your soul is not that of God's people"!

And yet how easily we slip into the famishing way of living without this heavenly meat and drink. We neglect our Bibles, absent ourselves from the Lord's table, neglect the "practice of the presence of God," slight the closet, the family altar, and then, sometimes, strangely, wonder why we do not grow.

There is one other law which, perhaps, ought to be mentioned here—that of exercise. Having been nourished by Christ, and the new life impulses being seen to spring up, then comes in the necessity of deeds. We must employ the new life, use the new strength, else the life is dwarfed and useless. The Christian is not merely a plant to grow; he is a person to make himself effective. He needs not only to be good, but good for something, else his making is of no account When Christ comes into our lives by faith, they need to grow in love, else the nourishing is blasted in the bud.

Are we really Christians in making? Is Christ to us daily spiritual bread? Have we received him as the heavenly manna? Then if we are faithful, we are

children of God, and will some day feast on the table of the King in the heavenly city, and finally be perfect, even as our Father in heaven is perfect.

THE PASTOR'S OPPORTUNITY.

By A. J. McKnight.

[A paper read at the evangelistic Sunday-school Conference in the Centennial Presbyterian Church of Oakland, by A. J. McKnight, superintendent of the Brooklyn Sunday-school.]

The average individual complains that opportunities are lacking for doing specific work. The fact is that each day and each working moment brings its opportunity for something. Most of us wait for our opportunity to come poking around with a lanter in one hand and a stick in the other to wake us out of a comfortable doze. Opportunities are not only lurking in every shade, but walking around in broad daylight, just aching to be grasped by some enthusiastic seeker. One who does not wait for things to turn up, but turns them up himself. It is always easier to tell the other fellow what his opportunity is than to locate our own. So I am delegated to be the pathfinder of the already much-guided pastor. But there can be no doubt that the pastor has the opportunity of his life in the Sunday-school. So has the teacher and the officer, and, for that matter, the scholar also.

Back of all things lies the home, and from that as a center must radiate all the influences for good. Would that we had more of the old-fashioned feeling of reverence for the pastor and for all that his work stand for. From his very presence would emanate an influence sufficient to cast a halo above every gathering of which he became the center or the head.

It is clear that a great open door lies before the under-shepherd. He should endeavor, by all diligent means, and with prayer and supplication, to so fit himself that he may, by tactful effort and agreeable personality, patiently and carefully mold the character of his congregation. So that the home may come under better influence. While this effort is being directed at the adult members of the home, the outlook is far beyond. The goal of the game lies years in advance. The saying that "the child is father of the man" must not be lost sight of. "Train a child in the way that he should go, and when he is old he will not depart from it," is as wise a saying to-day as in the time of Solomon. Begin with the young, and there will be little trouble with the old.

Observation and experience have shown that the hope for the success of the future Sunday-school lies in the primary department. Where so many of the little ones get scarcely any religious training during the week, how important it is that properly qualified and consecrated teachers should have charge of the young idea during the shooting process. Here is an opportunity for the pastor to see that the teachers of the little tots are those who love the rising generation and possess the act that is so essential a qualification for teaching the young. For the pastor who has an earnest desire to see all his people members of the church, no department of work presents a more hopeful outlook for ultimate success than the primary classes. All the subjects that are necessarily fundamental to intelligent membership in the church can, by careful planning, be gradually introduced into the Sunday-school work. They should be taught so insidiously that they become an inseparable part of the student's being—songs that breathe the gospel, exercises that introduce the vital and simple texts, and the many beautiful selections from the Old and New Testaments; then later the books of the Bible, the creed-commandments, and the easier parts of the catechism. When promotion takes place, these may be reviewed occasionally, and so kept fresh and useful.

The pastor is not advised to teach a regular class, but it would be well for him to act very frequently as a substitute teacher, fitting in where an occasional vacancy in the teaching force occurs, or asking some teacher for the privilege of taking that class for the day. This action is suggested because in no other way can the pastor become so well known to all the members of the school and come into such close touch with them. It is better than the visit to the home, because while in the class they are better situated to receive the religious instruction that should come from the pastor, and he will better know their needs. The advantage gained there may be more closely followed with better hopes of success than by a forced visit at the home. There will be less fear of the pastor and what he may say, and less opportunity for coldness to come between. What a field there is in the fresh young heart open to all good and elevating influences! When Christ said, "Feed my lambs," and, "Suffer the little ones to come unto me," did he not lay the foundation for all successful work? Some pastors visit the school every week; others seldom attend, being engrossed with matters of church work, that might possibly be arranged for another time without loss. If the church is to succeed, surely the school should be closely watched. A pastor who will pleasantly relieve the superintendent of his charge of the school now and then, and so vary the exercises, will not only prevent the danger of possible monotony, but create a kind feeling for himself in the hearts of the whole school, and add no little measure to its success.

An experienced man has said, "The Sabbath-school is the hope of the church; it is the garden of the Lord." "If the under-shepherd is not in the midst of the tender plants, guiding the branches, who is responsible for the weeds and the thorns?" "It is easier to form the sapling than to reform the barren fig-tree." By coming into close touch with the young in the classes, it will be easier to get closer to the parents in their home life, and so open the way for the gospel among the adults.

Ten years are not long in passing, but that length of time spent carefully planning and executing work among the young would produce a church and Endeavor Society full of strenuous young workers in all departments, so thoroughly intelligent and enthusiastic that the need for great revivals would not be felt as it is now. There would be less of indifference, but there would be heard frequently, "I was glad when they said unto me, Let us go into the house of the Lord." Children are born critics, and woe betide the one who has noticeable failings, peculiarities, or mannerisms. They will be discovered afar off and magnified to the ends of the world. Public people are in the lime-light, and should appear to the best advantage. In this respect, the pastor is not different than others, except that more is expected of him. Though a mortal, there are those who look critically to discover his wings, and there are always those who pay more attention to minor defects than to major gifts. If he is careless of dress or appearances, has peculiarities of speech, manner, and method, they discern that at once,

and advertise them. The wise pastor will aim to forestall these critics. It goes without saying that all pastors are wise and all aim well, but not all hit the mark. One does not get credit for trying, but for doing. Possibly there are people whom the devil can keep out of the kingdom because the pastor uses an occasional slang word, or lets slip an expression that jars the nerves, or mispronounces a word, or fails in his grammar, or does this thing or that thing that a beloved pastor should not do. He is only a man, but he is expected to be a model. It is the way of the world, and the world can not be defied. There is an opportunity to exert a good influence by being exact, yet not fastidious; correct, but not pedantic; polished, yet not transparent. All of this is on the outside, where man looketh. It is by appealing to the eyes and the ears that the heart is reached, wherein God looketh.

The temptations for evil are strong in youth, the time when they should be successfully met. It is a well established, though regrettable, fact that many parents have less influence for good with their own children than those outside the pale of the home. Here is the wide-open door for the sympathetic, tactful pastor to exert the best influence possible upon the young and plastic life. It is decidedly more profitable to warn of the dangers of life than to try to smooth the wings of the innocent caught in the meshes of sin. The wise pastor will see the coming great church in the children of to-day "He will see that the civic life, the purity of our laws, the probity of our politics, the success of our nation, the evangelization of the world, depend upon those restless, mischievous, thoughtless, careless, pleasure-loving atoms of creation who set our nerves on edge, who try our patience, who cause us many a heartache, yet many a feeling of hope and pride; who fill our lives with anxiety, yet cause us the keenest pleasure; those bundles of nerves and laughter, of whom the Master said, 'Of such is the kingdom of heaven.'" Is it not a great opportunity to become acquainted with them in the wriggling, squirming age?

ROMAN CATHOLICS AND THE REVIVALS.

A correspondent of The Catholic Times, an English publication, writes as follows concerning the revival in Wales and the Welsh Protestants:

"Catholics would do well not to permit themselves to be blind to the virtues of the non-Catholic Welshman. * * * The best type of Welsh Nonconformist is a serious, honorable, right-living individual, bigoted very, but treading with a firm step in the 'old' path; believing with all his soul in Christ and the Atonement; attending his place of worship with a regularity that nothing can disturb; punctual, aye, till old age, at his Sunday-school; studying his Bible and revelling in sermons.

"It is said that the old type of Nonconformity is dying out. If so, more is the pity. It is said that the younger generation is less eager for religious services; that it does not know its Bible as its elders did; and that here and there is a falling away from religion. If there is any truth in these assertions, made not by us but by Welsh Protestants themselves, the present revival comes as a welcome and necessary antidote. * * * It has remarkable features. * * * 'By their fruits ye shall know them.' * * * It has emptied the public houses, and taken from the magistrates half their work. In the Rhondda, that cosmopolitan sink of disorder, it has worked a wonderful change. There are great industrial districts where Christmas did not yield a single case for the police court.

"It has not failed to strike those who have studied the remarkable movement that a principal secret lies in the singing. * * * The Welsh are children of song, and to hear some grand old hymn tune rolled forth by a large and united congregation is to experience one of the most moving sensations within the limits of human experience. The Welsh hymns have a depth and a pathos which is all their own. They breathe forth the heartfelt piety of a deeply religious race.

"Most of the converts who do not lapse will pass into the chapels, the rest into the established church. But in these days when infidelity stalks rampant through the land, we who believe that we have the true light cannot surely be indifferent to any effort which proclaims the only true God and Jesus Christ whom he has sent. After all, notwithstanding some of his views, the revivalist is infinitely nearer to us than the indifferent and the skeptic."

These words from a Catholic source show that the world moves and that there is far more toleration in Roman Catholicism than there was even a few years ago. We expect the next half century to show great progress in this respect. Roman Catholics are not to remain as blind to the virtues of Protestantism as many of them now are.

CALIFORNIA BIBLE SOCIETY.

The annual meeting of the California Bible Society was held a few days ago and elected the following board of trustees for the year: D. Gilbert Dexter, C. S. Wright, William Abbott, Edward P. Flint, John Thompson, D. D., T. C. Johnston, Benjamin Romaine, Rev. R. E. Nunn, E. E. Johnson.

D. Gilbert Dexter was chosen president, Benjamin Romaine, vice-president; William Abbott, secretary; Edward P. Flint, treasurer; Rev. John Thompson, D. D., superintendent.

This society furnishes Bibles and Testaments to needy churches, Sunday-schools, etc., and are doing a wonderful work for the Master. The society is not denominational, but is directed and supported by all leading Protestant denominations. Churches regardless of name should feel it a duty to contribute liberally each year to help this great and good work. It is real foundation work.

TO REV. S. H. WILLEY, D.D.

On His Eighty-fourth Birthday, March 11th, 1905.
By Professor John Wright Buckham, D.D.

With fever'd feet and half-craz'd brain
Men hasted here, by land and sea,
Eager to seize the new-found gain—
But, Soul serene, what prize brought thee?

No sordid motive could be thine;
Yet, charge we thee with lure of gold,
But ore that hides in richer mine
Than all the fair Sierras hold;

Pure gold that glows in foulest heart,—
Buried beneath the dark of sin,—
Wealth that commands no worldly mart,
Yet turns Trade's tarnished treasures dim.

Brave Argonaut, by Love led far,
Sharing the joy of souls refined,
Thou, we and Heaven, richer are
For priceless gold that thou hast mined.

WHAT ONE WOMAN CAN DO.

See the concealed weapon here! The little question mark, What can she do? What can't she do? It depends on the woman, the environment. This suggests precedents. She has seen visions; led an army; made possible the discovery of a new continent. She has stood in the shadow of death with war's victim and watched the soul in its passing. Sometimes the dear woman's only encomium has been that "she made such good biscuits!" Another woman, dwelling many years in the shadow of a great husband (who, living upon fame, forgot the family preferred beef), edited his biography and from the royalties kept her household in comfort. Yes, and Hannah sat at the window and bound shoes. Oh, that dear window! It was her privilege to look out of it. What of the neighbors over the way? Did the convalescent appear at her window? Hannah could wave her hand in greeting and go on with her stitching. Was another neighbor sick? Still at the binding she could pray for recovery. Did that awning down the block mean a wedding? She, I am sure, hoped the bride was wearing a pair of the slippers into which she had stitched so many high thoughts and such kind wishes for the happy future of the woman who should buy them. All this behind the window.

Which is our class? Probably not among the heroic sisters. More than likely, the most of us belong with the maker of biscuits! It is high time we added to our list of dainties. A niche in the Hall of Fame or in the memory of our friends depends—in spite of our natural charm—upon effort and inspiration, sometimes even the sacrifice of the crown jewels. However, we are not looking forward to any memorial other than "she hath done what she could." But we want ot consider what there is for us to do and how to do it.

How and whence came the ability to lead an army to victory? From the inspiration given by the heavenly vision. Before the vision, what? There we have it! The bended knee, the bowed soul in the quiet and in the marketplace, waiting for the word.

"For so the whole round earth is every way bound by gold chains about the feet of God." Bending thus, the woman sees the work to be done, and strength and wisdom come with the sight.

The first impulse is to tell the vision. One listens. Another listens and follows; the army grows. The city is taken.

What says the vision to you and to me? What may we do here in our little church circle to help make it a great social and religious force in the community? Delay not a moment. Ask for the right word, and speak to the first woman who seems to be a stranger in our midst. It may be, she is an old-time member, but that very word may suggest to her the thought that perhaps she ought to speak to some one.

A meeting of one of the church societies is advertised. Do not let us wait to be "personally conducted." Let us find our way to it and introduce ourselves. It may happen we are not interested. Well, as a rule, we get out of Europe what we take there. But we will take encouragement with us, and we shall get it in return, and much more if the other women have also begged for the inspiration before going. "This kind goeth not forth save by fasting and prayer." More than likely, some woman will inveigle us into working with her in committee. We have met her once or twice in church. Just plain, ordinary woman, we have thought. It had never occurred to us that she possessed such vim, such gentleness, so clear a head, such tact. We glow with the prospect of work in her company. A "working together" for good makes for friendship. The communion of saints begins here, and we say that we believe in it.

When an appeal is made for reading matter to be sent to people on the edges of the world, let us read between the lines that, if our magazines and papers are all promised to others, postage is most acceptable. Or if we do not fancy that as a gift, we can give some of our time and collect literature regularly for the committee. Let us not hesitate to ask others, and so perhaps deprive them of that unique and pleasant sensation of giving.

You haven't any garments suitable to put in the barrel to be sent over the Alleghenies? Buy some, make some, offer to take old sleeves out and put modish sleeves in. So much depends on the sleeve! Among us is one saint whose daughter's complaint is that she can not find a bit of cloth big enough for a pen-wiper, for mother uses them all in mending and in putting clothing in order for her poor!" It is not to be denied that we have some pieces of cloth! Well, what of it? Let us ask what we shall do with our knack at making biscuits. Shall we not learn to make something more substantial, and do it "to the glory of God," as the good sister said she broiled her steak. What about the crown of jewels? We don't care to think about it, but go they must if the gateway to the land of the free is to be opened. Let us send the casket away unopened for one last look for fear the resolution may weaken. Oh, yes, we are small creatures. But the undiscovered country!—Abigail T. Miller, in "The Communicant."

RELIGIOUS FEELINGS.

"Religion comes through the feelings and not through the intellect. It is with the heart that man believeth unto righteousness—the mind intuitively apprehends the truth, the heart appropriates its and makes it its own. The sermons preached in our late revival were not more intellectual than the sermons preached every Sunday by regular pastors. The prayers were not more eloquent, the talks were not more cultured nor the songs more fervent, but they had warmth in them, emotion, spirit, fire and soul, and these brought with them the power that moved men.

"A German baron once saw an 'Aeolian harp,' in a peasant's window and heard its delightful music. He went to his castle and strung wires from one turret to another and expected to hear music, but the ordinary breeze failed to affect these wires. No music came from them. They were silent, but a storm arose, the wind blew a furious gale, and lo, the turret-strung wires put forth delightful music. So it frequently requires some mighty storm of feeling to strike the wires that are strung from one church to another in a great city like this, before the heavenly harmonies are heard.

"There ought to be an 'amen corner' in every church. Take feeling out of Christianity and there is but little left."

"Why do the Ascot Park men take the hard-earned cash from the hand of the ill-guided boys? Because they have become petrified. Why does the bartender push the glass across the bar when he knows it is robbing home of its happiness and men of their manhood? Because he has become petrified. Petrifaction is what is the matter with the world today. A religion that will melt it is what we most need.

"But the world is growing better.

"Jesus Christ has swept back the Niagara of human passion, and filled the world with sympathy. My text says the angels said, 'Amen.' I am glad of it, forI am going there. There are some things I shall lose upon my entrance into that abode. I shall lose my sin and sorrow, and God knows I want to lose them, for I have suffered from them quite enough. But I shan't lose my emotion. I shall take that with me, and join in the amen and hallelujahs of the hosts that surround the throne forever and forever."—Dr. Robert McIntyre.

Sunday-School Lesson

A STUDY OF THE SCRIPTURES.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

The International Sunday-school Lesson.

Second Quarter. Lesson I

April 2, 1905.
John 10: 7-18.

Jesus the Good Shepherd.

Jesus had lately used those indispensables, "light" and "water," as emblems of his office and function. He now employs a new figure, almost as familiar, for the Hebrews were always a pastoral folk. This, with the story of the vine and branches (chapter 15), is said to be the only instance of allegory in the New Testament.

The Jewish Church had grown into a great ecclesiastical establishment, furnishing numerous offices of honor, power, and emolument. These were naturally sought by the ambitious, and held tenaciously by the successful. One object of this allegory is to set forth the character of these mercenaries. Like thieves, they have effected an entrance in such a way that their true character has not been discovered. But, though they have obtained the garb of office, they do not have the following of the true members. The latter, instead of following, flee, and do not hear them. The character of these false shepherds is further delineated. They work havoc in the highest interests of men. They steal, kill, and destroy in the realm of spiritual values. Their purely mercenary spirit is indicated by the epithet, "hireling." In any final crisis, when the very life of those whom they serve is at stake, they would fly like arrant cowards. Thus, with steady and courageous hand, Jesus held the mirror before the hierarchy of his day.

On the dark background of the false shepherd, Jesus now projects the ideal of the true. He is one who enters upon his function in the appointed way. The Holy Spirit (the porter) approves; the church recognizes him (the sheep hear his voice). His life is spent in care of the flock; he calleth, leadeth, putteth forth, goeth before.

Jesus makes a decided turn in the allegory when he declares himself to be "the door." Entrance to the church is by the person and work of Jesus. As the Eastern sheepfold has but one door, so the church has none other than Christ. "There is none other name under heaven given among men." Through him we come to salvation and spiritual sustenance (find pasture) and the more abundant life.

Again, there are shepherds and shepherds, but Jesus is pre-eminently the Shepherd. The evidence of this is his voluntary surrender of life and the reciprocal and perfect recognition subsisting between shepherd and sheep—analogous to that which maintains between Father and Son.

Finally, Jesus bursts the shell of Jewish sectarianism in the generous and courageous words, "Other sheep I have which are not of this fold." It was a hint of this kind which had led these sectarists, on a former occassion, to ask scornfully, "Will he go and teach the Gentiles?" Alas, how they did "dissolve the pearl of charity in the acid of sect"! The "one Shepherd" exalts persons above institutions, when he says there shall be "one flock," not "one fold," as in the Authorized Version, which gives precisely the opposite sense. The reference is to the invisible church, made up of the faithful of every age and land.

The Teacher's Lantern.

The division of chapters is arbitrary, and, in this instance, unfortunate. One must look in the closing verses of the preceding chapter to find the circumstances which led to the speaking of this allegory. Jesus had said that he had come for judgment; that those who saw not might see, and that those who saw might be made blind. The official pride of the leaders was touched by that saying. To parry his blow, they cried, "Are we blind also?" As if such a thing were impossible and even unthinkable. Jesus practically said, in response, "I will now hold up the mirror and show you what kind of shepherds you are." His merciful purpose was to awaken some of the best to self-knowledge and healing.

Every one who enters by this door (Christ) is saved, and becomes in turn a minister to others (a shepherd, not the Shepherd, as in Authorized Version). The pattern is Jesus. Every good shepherd lives for the flock.

He who, shunning the door, climbs up from some other quarter, by that very act reveals his dishonest character and unworthy purpose.

"To steal" and "to have life." The contrast is that of the false and the true religion. Phariseeism and ecclesiasticism fleece and kill. They have always done so everywhere and by whatever name they have been known. But true religion always gives the present life a more abundant development. "Whatever form of religion tends to deprive mankind of its free, natural, and joyous life is anti-Christian. The constant tendency of Christ's teaching and influence is to make the whole life—social, intellectual, moral, and spiritual—more abundant."

"Lay down life; take it again." The mother lays down her life in the birth and rearing of every child. She takes life again in the matured manhood or womanhood of her offspring. The analogy maintains in the suffering and sacrifice of Jesus. He voluntarily surrendered his life. No one took it. Now, with joy, he "sees his seed," his spiritual offspring, and prolongs his days in them, as the prophet said he would. (Isa. 53.)

"They understood not." How their worship of the letter had destroyed all commerce between their minds and the relations it set forth! "The sheep did not hear them." It is the preachers of Christ who alone have secured the world's attention. "And shall be safe." The extent and assurance of this safety are expressed in the parable, "Go in and out." An Hebraistic phrase to denote the whole of life. "The hireling"; not every one who is hired is a hireling, but he who serves only for hire. "He goeth before them"; Jesus tests in his own person the experiences of his disciples. "The other sheep also shall hear Jesus' voice." They have already heard fragments of his teaching through their noblest fellows, but they shall now have his doctrine entire.

Mosaic from Commentaries.

I am: The central point of the whole is the Lord's testimony to himself as the Good Shepherd in the highest sense of the word. First, however, he speaks preparatorily (1-6) concerning human shepherds generally, anticipating and preparing the way for what follows.—Stier. The door: The way into the fold, with all blessed privileges, both for shepherds and sheep.—J. F. B. Came before me: Came instead of me.—Clark. A bishop means a person who sees. A pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastoral is, instead of feeding, to want to be fed—to be a mouth. —Ruskin. Sheep did not hear: Instincts of their divinely taught hearts, preserving them from seducers.—J. F. B. Shall be saved: The great object of the pastoral office.—J. F. B. Go in and out: A Hebrew phrase, indicating all the acts of a man's life.—Clark. Steal, kill, destroy: Those who enter the priesthood to enjoy the revenues, are vilest thieves and murderers.—Ibid. Might have life: Not merely to preserve, but impart, life and communicate it in exuberance.—J. F. B. More abundantly: Jesus is come, that men may have abundance.—Clark. A hireling: Who makes merchandise.—Clark. The shepherd in the East is usually the owner or the son of the owner of the flock, though sometimes an agent, whose salary is a fixed proportion of the produce, as Jacob under Laban. The hireling is the man who happens to be hired for fixed wages, merely for the day, and has no further interest in the flock.—Tristram. The sheep are not: Who has no property in them. By this he points to his own peculiar relation to the sheep.—J. F. B. The wolf coming: Not the devil distinctively, but generally whoever comes upon the flock with hostile intent.—J. F. B. The wolf is the enemy of souls in any of his manifold disguises, as not only persecution, but heresy, worldly living, or a low standard of faith and morals.—Sadler. Am known of mine: The soul's response to the voice that has inwardly called it.—J. F. B. Other sheep: He means the perishing Gentiles.—Ibid. Came before me: Came instead of me.—Clark. Do not imagine I shall lay down my life for the Jews exclusively; I shall die also for Gentiles.—Ibid.

One of the little ones in a well-trained minister's family was very much interested in the story of Elisha, the bad small boys, and the she-bear, as read by his mother. After a moment's thought he said: "I wouldn't have said so to Elisha, would, you mama? I would have said: 'Please go up, thou bald head.' "

"Love of God will quicken your own conception, and you will come more and more promptly to discern what is the will of God in Christ Jesus concerning you."

Business—"How much have you got, Billy?" "Fourpence." "I've got twopence. Let's put it together and go halves."—Punch.

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SOMEBODY.

By Henry Ostrom, D.D., Greencastle, Ind.

Somebody journeyed this way before,
Crosses and losses and storm-beatings bore;
Somebody walked through the starless night,
Somebody longed for the gift of sight.

Somebody wept by the grave-side cold,
Sorrow in tears no words had told;
Somebody else said the arms would creep
To fondle the child from death's deep sleep.

Somebody suffered the friend untrue,
Journeyed the way of loneliness, too;
Somebody sighed for a kindly word,
Somebody's pleadings seemed all unheard.

Somebody climbed up the rugged steep,
Traveled our way to hunger and weep;
Somebody all our distress bore.
Hail! 'Tis our Jesus, just on before!

PUTTING AWAY WORRY.

We hear much in these days of the need of taking life more restfully, of keeping a quiet spirit, and avoiding the wear and strain of worry. Such injunctions are wise, and by no means to be put aside as valueless, but it would be well for most of us to consider also how much needless worry we may take from other lives.

Did you ever think of the burden of care and anxiety that weighs upon human hearts every day—this day—because of the delays, neglects, and small carelessnesses of those who would never be willfully unkind? In the aggregate it is something awful—the waiting, the heartache, the hours of sickening dread, which a little thoughtfulness might prevent. The sick boy away from home has grown better, the threatened illness proved trifling, and in the interests of returning health he postpones for a day or two the letter which should relieve those at home. Two such days for anxious love to live through! We have succeeded in the mission undertaken for a friend, and he will be glad and thankful when we let him know—on the morrow. One more night he bears a burden of uncertainty and doubt the weight of which we can not understand. The request quickly granted, the prompt reply, the doing at once what the hand finds to do, even in matters which seem trivial to us, may mean much at the other end of the line. By all means, let us put useless worry out of our own lives, but let us take care that no neglect of ours puts it into the lief of a neighbor.

A GREAT TEMPTATION.

A temptation that besets us and urges its specious arguments with the support of a morbid conscience is that old idea that joy is a thing to tolerate, and high spirits are to be subdued, while melancholy, or at least sobriety, is on the whole rather pious and respectable, and a virtue to be cultivated. Dear friends, half the time the gravity and sobriety that we fancy so fine and noble are the merest masks to cover dullness and stupidity. There are appropriate times for every emotion. As the Bible says, "There is a time to mourn, and a time to dance; a time to weep, and a time to laugh; a time to keep silence, and a time to speak." But looking over our life's story, who does not realize that the merry times are the longer and more frequent times, that the griefs are now and then, and the joys are every day and all day. Gayety of mood, readiness to be amused and to find real pleasure in little things are much more praiseworthy than a gloom which is religions counterfeit, not the true coin current of piet.

Every home should have its wholesome fund of little jests, familiar anecdotes, and sweet traditions. That is the most charming home for children or grown folks in which there is plenty of fun. If you or I have been tempted to forego fun, and frown upon the genial mirth that helps us in the day's work, we may as well summon our resolution and resist that demon from below. The fun is to be had for the making, and the home and all concerned will be better and happier for it.—Margaret E. Sangster, in Woman's Home Companion.

MAKING A STURDY SOUL.

It is an old saying that into the making of an oak tree go winds and cold quite as necessarily as sunshine and showers. There needs to be in the atmosphere something which checks rapid growth, as well as that which feeds growth. When the fibers are compact, when the bark is thick and impenetrable, when the roots drive deep and far, then we have a tree for a century and wood fit for endurance in a ship's bottom or in house timber. And storms and ice and hard soil are the stimulants to these qualities. Into the making of the sturdiest type of a soul must go the forces which teach patience, courage, fortitude, thoughtfulness of others, indifference to present comfort and convenience, quite as much as the forces of gentleness and health; and no man will learn to be brave who never has a danger to confront, nor to be patient when he has never a pain to bear, and everything is prepared to his liking at the very moment he expresses a wish. —Rev. George A. Thayer, in Christian Advocate.

WHEN CONFESSION IS NOT WELL.

Confession is good for the soul—when it is my soul and my sin that are under consideration. But most of us prefer to confess other people's sins. That helps neither others nor ourselves, but hurts both. The man who talks freely, in season and out of season, of others' defects, is blinding himself to his own, while all unconsciously he is confessing aloud to the world his own faults. Mediocrity thinks most about imperfections; power alone can recognize power.—The Sunday School Times.

"Living in the spirit of consecration, day by day, you will discover with ever-increasing delight, the blessedness of making the will of God, and not your own will, the standard of duty and service. Love of God will quicken your own perception, and you will come more and more promptly to discern what is the will of God in Christ Jesus concerning you."

There are vast varieties of ministering for ministering spirits. The work of the social settlement is divine; but the poet and the painter, if they produce poems and paintings, can not devote their time to its work. And the poems and the pictures have their value, as well as service, in giving food and clothing to those in need. The special gift does require special conditions, and it is not selfish to insist on those conditions, when the special work is held as unto the Lord. It often requires more heroism, more faith, more love, to deny than to accede to a given request. To yield is often easy; to be steadfast to one's own purpose, shining like a star upon the horizon, is not infrequently very difficult.—Lilian Whiting, in "The Life Radiant."

We are always wanting wings to fly with in God's service, and we have only hands and feet. The Lord Jesus Christ comes into the world to teach us, by those thirty years of life as the carpenter, that the loftiest service of God can be lived out in the lowliest conditions—that to do one's work honestly and thoroughly and cheerfully is as much the service of God as the life of the angels before his throne.—Mark Guy Pearse, in "Gentleness of Jesus."

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DOMESTIC STRATEGY.

The younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. "At this," says the New York Press, "the old man assumed the air of a patriarch." "Never ask a woman to mend anything," he said. "What would you have me do?" asked the other. "Simply do as I do?" was the assured reply.